

2. We have recourse-, INDRA, to thee for protection
at sacred rites: may he who is ever young,
fierce,
resolute, come to us ! We, thy friends,
INDRA, rely
upon thee as our protector and benefactor.¹

3. Lord of horses, of cattle, of corn-
land, these
libations (are for thee); come, lord of the
Soma,
drink the effused *Soma* juice.

4. Intelligent, but destitute of kin₅* let
us connect curse] yes; INDRA, with thee, who
abounded
with kinsmen: come, showerer (of benefits),
with
all thy glories, to drink the *Soma*.

5. Gathering like (a flock of) birds
round thy
exhilarating heaven-bestowing *Soma* beverage
mixed
with curdSj we repeatedly glorify thee, iNnRA.²
Varga ii. g_a ^_e salute thee with this adoration:
why dost
thou so oft meditate (upon our
requests) ? master of
"bay steeds, let our desires be granted.
Thou art
their hestower, we are thy (suppliants),
and our
sacred rites are (addressed to thee).

6. We verily are the most recent
(objects) of thy
protection, INDKA, wielder of the
tiaunderbolt; we
have not known of old one greater than thou.-
j*

7. "We acknowledge, hero, thy
friendship, (the

¹ Sama Yeda, II. 59 [II. 1. 1. 22. 2].

² *Rid*, I. 407 [I. 5.1. 2. 9]. *Vivakshane* is
explained by Sayana

swargaprapanasile, "causing to obtain *sicarga*"

* Or rather, "we thy worshippers (*viprdsak*),
destitute of kin."

f Sayana seems to render this latter clause "we
knew thee
not formerly as the mighty one (but now we know
thee)."